

# The Reformation of *Pesantren* Education System: The Study on Abdul Wahid Hasyim Thoughts the Perspective of Islamic Education Philosophy

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DOI : 10.14421/jpi.2016.52.325-346

Received: 14 July 2016

Revised: 30 August 2016

Approved: 21 September 2016

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## **Abstract**

*Islamic educational orientation of AWH life in the middle of the twentieth century is purely religious. While AWH already initiated educational reform for Pesantren (boarding schools) oriented on ideal hereafter and mundane pragmatic. Islamic education which was formerly monopolized by traditional educational institutions and the students who could not think freely were reviewed by AWH through encouraging his students to think more openly and free yet carry on proper obedient to the teachers. The analysis was conducted through data reduction, display, and data verification. According to AWH, human is perfect being consists of physical and spiritual components and homo educandus capable of thinking, feeling and reasoning spiritually. The perfectness can be achieved through education by developing the potential and thinking skills, physical skills strengthened by faith. Pesantren educational reformations are (1) the foundation of pesantren education are Ilahiyah verses (Al-Qur'an and Sunnah) and kauniyah (the evidence of God's existence appeared in natural laws, the system of universe); (2) The purpose of pesantren education is to shape human to be virtuous being accompanied with developed thinking skills, piety to Allah, and equipped with life skills. This, is actually in accordance with contemporary educational thought which covers cognitive, affective, spiritual and psychomotor aspects; (3) the curriculum of pesantren education should balance between practical life and ideal life, that is between religious sciences and secular sciences; (4) the teaching methods applied in pesantren are traditional methods such as sorogan and bandongan, as well as modern methods such as experiment, tutorial, and mudzakah (discussions nad seminars); (5) learning resources such as library constitutes the heart of scientific life in pesantren, which was distinctively remarkable in AWH's era. Factors influencing AWH's thoughts are his own personal learning, the burgeoning thoughts proliferating during his era, social-cultural environment, educational background, his own intelligence, and support from policy makers, particularly his own family.*

**Keywords:** *Components Of Pesantren Education, The Positive-Active, Rational Religious-Pragmatic, Structure Of The Basic Idea*

## Abstrak

*Orientasi pendidikan Islam masa hidup AWH pada tengah abad XX murni keagamaan. Sementara AWH sudah menggagas reformasi pendidikan pesantren yang berorientasi kepada ideal-akhirat dan pragmatis keduniaan. Pendidikan Islam yang semula hanya dimonopoli oleh lembaga pendidikan yang bersifat tradisional dan santrinya tidak dapat berpikir secara bebas mulai ditinjau kembali oleh AWH dengan menggerakkan para santrinya supaya berpikir lebih terbuka dan bebas tetapi tidak menentang perintah guru. Analisisnya memakai reduksi, display, dan verifikasi data. Menurutnya manusia terdiri dari komponen fisik dan rohani, makhluk yang sempurna dan homoeducandus, berkemampuan berpikir, merasa dan berspiritual. Reformasi pendidikan pesantren ialah (1) dasar pendidikan pesantren ialah ayat-ayat Ilahiyah dan ayat-ayat kauniyah (sunnatullah); (2) tujuan pendidikannya agar menjadi manusia berakhlak terpuji, akal pikirannya berkembang, bertakwa, dan memiliki keterampilan hidup (life skill); (3) kurikulumnya, menyeimbangkan antara tuntutan hidup praktis dan ideal atau ukhrowi, dan antara ilmu-ilmu agama (Islam) dan ilmu sekuler (Barat); (4) metodenya sorogan, bandongan, eksprimen, tutorial, dan mudzakah-seminar, dan (5) sumber belajarnya, perpustakaan sebagai jantung kehidupan ilmiah. Posisi AWH dalam sistem filsafat pendidikan Islam ialah positif-aktif dan religius-rasional-pragmatis. Hal-hal yang mewarnai pemikirannya ialah otodidak, perkembangan pendidikan modern masa itu, latar belakang pendidikan, intelegensi yang cerdas, dan dukungan pengampu kebijakan khususnya keluarga.*

**Kata kunci:** *Komponen Pendidikan Pesantren, Positif-Aktif, Rasional-Religius Pragmatis, Struktur Ide Dasar*

## Introduction

The journey of the 19th century to the 20th century was marked with numerous changes in almost all aspects of Moslems' lives. The relation between Indian Moslems and Indonesian Moslems gradually untied which was then altered with a growing harmonious relation between Indonesian Moslems and Arabic Moslems. This change was followed by the change of the Indonesian Moslems characteristics from mystical-Sufism to *fiqh* (Islamic jurisprudence) oriented. This further revived them of their deviant performance regarding religious practices. Meanwhile, modern education assigned by The Dutch toward Indonesian brought about two differing consequences. On one hand, it conveyed Indonesian factual position within

colonial government. On the other hand, it inadvertently generated intellectual groups who perceived Islam as the deterrent of development.<sup>1</sup> The colonial education which was being developed was indeed discriminatory both at the system level and the set of curriculum. This situation inevitably created an extensive gap between western-school-originated educated groups versus that of *pesantren*-based. Moreover, the gap was mostly observed within social as well as intellectual activities, such as the way they interact, dress, speak, and think. Hence, as a consequence of the discriminatory politics, particularly regarding *pesantren* education, the quality of the Islamic education output (read: *pesantren*) was considered low. Furthermore, the opportunity to pursue higher level of education became awfully restricted.

Western education system has been capable of producing scholars with advanced thinking skills. Moslems who did not have opportunities to experience this kind of education were left far behind in terms of thinking skills since western education implemented the vision of empowerment as well as secular, rational, empirical, pragmatic orientation. On the contrary, *pesantren* education attempted to bring matters back to the past, mostly returned the substances into *ukhrawi* (pertaining to the hereafter), and emphasized on noble values generated by earlier Islamic scholars. These descent values, which were considered as capable of answering all problems, are in fact perished and are not renewable.

To bridge the gap, there was a revolutionary Moslem scholar within the field of education, particularly in *pesantren* education named Abdul Wahid Hasyim (AWH). His openness toward novel thought as well as his advanced thinking can be seen from his initiative on the change of education system in *pesantren*. This change was proposed to balance *santri*'s (the students of *pesantren*) mastery on religious sciences as well as modern western sciences (secular sciences). According to AWH, the mastery of both kinds of sciences would lead *santri* to be complete human being, ensuring welfare both in this world and hereafter. This idea was precisely remarkable since Islamic education (read: *pesantren*) in Indonesia was generally put emphasize on spiritual life, while AWH's thinking had integrated spiritual dimension (religious sciences) and profane dimension (secular science).

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<sup>1</sup> A. Muki Ali, *Alam Pikiran Modern di Indonesia dan Modern Islamic Thought ini Indonesia* (Yogyakarta: Nida, 1971), 10–20.

AWH was well-known among Indonesian as one of prominent Moslem scholar participating in a number of social and political organizations, such as *Nahdlatul Ulama* (NU), MIAI/ *Masyumi*, the ministry of religious affairs and the ministry of state. Furthermore, he also proposed bright distinctive ideas in the field of education (*pesantren*) which were typically divergent to that of other Moslem scholars. Islamic education which was dominated by traditional institutions resulting in partial hampered thought produced by the *santri* was initially being reviewed. AWH intended to encourage the *santri* to come up with free, open-minded way of thinking yet hold on complete obedient to teacher's command. Zamakhsyari Dhofier maintained that the *santri* are expected to be able to take part in upholding Islam, defending the country they live in, retaining equal position as those coming from public schools and eliminating negative stigma claiming that *pesantren* is an old-fashioned life focusing on the pursuit of the hereafter.<sup>2</sup> One of AWH's caring attempts in terms of *pesantren* education was advising western sciences into *pesantren* and establishing *Madrasah Nizhamiyah*, PGA (religious teacher education program) and PTAI (Islamic higher education). This was aimed at improving Indonesian Islamic education particularly in *pesantren* as well as integrating two existing educational systems, western style (schooling) and Islamic style (*pesantren*).

This study attempted to trace AWH's roles as well as his remarkable contributions regarding the reformation of *pesantren* educational system, his significant position within the philosophy of Islamic education, and factors influencing his thought. Scientific approaches applied in this study were the philosophy of Islamic education along with incorporated and historical thinking pattern. Incorporated means compiling literature reviews on AWH's written works in light of the reformation of *pesantren* education viewed from a number of educational theories. While, historical thinking pattern involves attempts on systematic and objective reconstruction of AWH's earlier thought by collecting, evaluating, verifying, as well as synthesizing evidence to obtain valid conclusion. The result of this study would enrich literatures on *pesantren* education as well as proportionally place AWH within the study of the educational philosophy since he is considered as national hero as well as

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<sup>2</sup> Zamakhsari Dhofier, *Tradisi Pesantren, Studi tentang Pandangan Hidup Kiai* (Jakarta: LP3ES, 1994), 5.

prominent figure of Islamic education i.e. the reformist of *pesantren* education.

## **The Reformation of *Pesantren* Education: The perspective of AWH**

### **1. *AWH's Conception on Human Being and Environment***

Within Islamic education structure, human beings take a central position as they (read: students) present as both subject and object of the education. According to AWH, human comprises physical and spiritual aspects with which they possess considerable potential of thinking, sensing, as well as exhibiting power. Thus, to actually realize these potentials, environmental arrangement including education system should be carried out. Education process ought to be grounded on Al-Qur'an and *Sunnah*. By means of education, humankind will be able to grasp guidance given by Al-Qur'an and *Sunnah* as well as universal signs (*kauniyah*- signs of God's existence which appear on the existence of the universe and the entire lives in it). AWH was considered as favoring convergent school of thought as he suggested an idea that in fact human being bring along certain potentials which further can be improved through environment including education. The summary of AWH's viewpoints can be seen from his several remarks as followed. While he served as the minister of Religious Affair, he delivered a speech in front of the congress of PUSA (Persatuan Ulama Seluruh Aceh/The Association of Moslem Scholars throughout Aceh) in Kotaradja Atjeh, on Desember 23, 1950. AWH maintained that considering the importance of Islamic education in Indonesia, Moslems should hold Al-Quran as the ultimate guidance of their daily activities. This includes the accomplishment of educational duties. Allah has granted and equipped human with physical and spiritual dimensions. Therefore, Islamic education is intended to nurture and cultivate these two dimensions. Al-Qur'an and *Sunnah* have provided strong foundation in order to fulfill physical and spiritual necessities so that human are able to develop their own potentials adequately.<sup>3</sup> As human being were designed to be thinking and sensing creatures, Islamic education (*pesantren*) functions as tool to foster sharp thinking and to apprehend God's

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<sup>3</sup> Muhsin Ks, *Wahid Hasyim dan Pendidikan Agama (Kajian Historis)* (Yogyakarta: Pascasarjana IAIN Sunan Kalijaga, 1993), 164.

verses both in written form and universal verses (*kauniyah*). Besides that, Islamic education (*pesantren*) should be able to establish the faith of *tauhid* (oneness). Thus, human beings are able to communicate with the Creator.

According to AWH, human being should be grateful for Allah's blessings since they were created in the perfect creation. Despite of the physical weaknesses, human are granted with powerful energy emerging from inside the brain. With the brain creativity, they can move huge material into new distant places, recognize occurrences happening in faraway places, etc. These works will not be accomplished except by human being.<sup>4</sup> This power is obtained as a result of their capability in utilizing their minds to manage and cultivate the surrounding environment. Further, the result of their efforts is directed for the sake of human prosperity.

AWH also suggested that basically human were born equal, bringing nothing to the world. Yet, in their development, they acquire differing levels as well as diverse competence. The key factor of the diversity is determined by individual capability in employing the mind. However, the mere thinking aptitude is insufficient. It must be accompanied by control device directing to the right path namely religion which is acquired through the process of education.<sup>5</sup>

The above AWH's ideas constitute reflections of the Islamic teachings and are appropriate to the thought of contemporary philosopher in the field of Islamic education. Gabriel Marcel stated that "human are insoluble problems, a mystery of characters that is impossible to be clarified clearly, hence they must be understood and comprehended fully."<sup>6</sup> The personal dimension of human being is revealed comprehensively in Islam. Moreover, they also possess cognitive devices related to spiritual and rational elements namely *qalb* (heart) and *'aql* (intellectual). Besides, human also hold physical power, intellectual and spiritual visions, experience as well as consciousness. Therefore, due to the complexity of the dimensions of human being, they themselves occasionally make mistake in understanding their own selves, be

<sup>4</sup> Abdul Wahid Hasyim, "Kebangkitan dunia Islam, beragamalah dengan benar dan ingatlah kebesaran Tuhan," *Majalah Agama II*, April 1951.

<sup>5</sup> *Ibid.*, 10.

<sup>6</sup> Soejanto Poespowardojo dan K. Betens (eds), *Sekitar Manusia: Bunga Rampai tentang Filsafat Manusia* (Jakarta: Gramedia, 1978), 1.

it appears as superiority or inferiority feelings. Al-Qur'an stated that human being are Allah's creatures formed in the best shape i.e., physical and spiritual structure (QS. 95: 4-6). In terms of personality, Mahmud suggested that Islam perceives human being as having physical element (pertaining to animal characters) as well as mind and spirit.<sup>7</sup> This is based on Q.S. As-Sajadah, 32:7-9. The physical element is aimed at fulfilling external primary impetus or that of social which is appropriate to the custom, tradition, culture and believed values. Meanwhile, the mind is a device utilized to comprehend those simple primary matters in order to achieve the best strategies in satisfying the impetus. At the higher level, it is employed to solve the entire problems of human being. In the meantime, human spirit is natural potential as well as inner power which retain divine characteristic facilitating human being to achieve lofty objectives such as purity and benevolence. Human may not ignore physical rights to reach mind and spiritual rights, and *vice versa*. Furthermore, living an extravagance life to satisfy only one dimension of life is also not allowed.

## **2. The Reformation of Objectives and Methods of *Pesantren* Education**

In formulating the objective of *pesantren* education, AWH brought into integration the profane interests such as life skills, self-virtuous characters, social interaction, and the hereafter interest that is complete devotion toward Allah. In the meantime, he implemented mixed method between conventional methods such as *bandongan* and *sorogan*, and modern methods such as *mudzakarah* (discussion), experiment, and tutorial. This idea can be viewed from the following elaboration. According to AWH, the main objective of the *pesantren* education is to encourage *santri* to live virtuous life, offer full devotion to Allah, as well as attain essential life skills. Through the acquired knowledge and science, *santris* are capable of living prosperous independence life, far from burdening others. Likewise, they are expected to eagerly struggle on God's path. On the contrary, *santri* with no sufficient life skills will face various problems which hinder their existence as

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<sup>7</sup> Muhammad Mahmud, *Ilm al-Nafs al-Ma'ashir fi Dhoui al-Islam* (Jeddah: Dar al-Syuruq, 1983), 98-99. Syed Muhammad al-Naqueib al-Attas, *Aims and Objectives of Islamic Education* (Jeddah: King Abdul Aziz University, 1978), 36-45.

human beings.<sup>8</sup> To achieve the objective, AWH commenced teaching four cleverest *santri* in *pesantren Tebuireng* as experimentation. The trial was carried out by combining religious sciences and general sciences within *pesantren* curriculum.<sup>9</sup> AWH proposed to his father that traditional strategies, such as *sorogan*, *halaqah/bandongan*<sup>10</sup> were altered to more systematic strategies namely tutorial, thus *santri*'s personality as well as initiative can be developed further. Besides, AWH also recommended that general sciences could be taught more; hence *santri* would not only learn traditional Islamic sciences found in classical books. This, according to him, was based on in depth consideration that not all *santri* coming to *pesantren* conveyed the homogeneous aim i.e., to be future *ulama*. For *santri* whose aim was not to be future *ulama*, then learning classical Arabic books and Arabic mastery was not essential. They only needed to learn Islam from Islamic literatures written in Bahasa Indonesia during short period of time, even, they may possibly stay and learn in the *pesantren* for quite a few months. The rest of the time could be managed to learn practical sciences as well as life skills.<sup>11</sup> Through this tutorial system, teacher and students (*santri*) were able to conduct face to face teaching and learning process. Right after the experiment carried out to the four cleverest *santri* was considered successful, the bigger class was initiated. The teaching and learning process was grouped based on *santri*'s competence. Each class consisted of 20-30 *santris*. This grouping

<sup>8</sup> Abdul Wahid Hasyim, "Abdullah Oebaid sebagai pendidik," *Soeloeh Nahdloetoel Oelama*, vol. V, no. 1 (Agustus 1941): 4.

<sup>9</sup> Mahmud Yunus, *Sejarah Pendidikan Islam di Indonesia* (Jakarta Pusat: Mutiara Sumber Widya, n.d.), 366.

<sup>10</sup> **sorogan** is a teaching method in which *santri* faces the teacher (*kyai*) individually and brings the book she/he is going to study. The *Kyai* then reads the lesson written in Arabic, sentence by sentence, translates them and explains the meaning. The *santri* pays full attention and *ngesahi* (Javanese, means to certify) and makes notes on his/her book to sign that the lesson has been explained by the *Kyai*. **Sorogan** is originated from Javanese language meaning to deliver since every *santri* should deliver his/her book to the *Kyai* or his assistant. Meanwhile, **wetonan** is a lecture method in which *santri* listen to *Kyai*'s lecture by sitting around him. The *santri* pay full attention to the lecture and make notes on their book. In West Java, this is called **bandongan**, while in Sumatra it is named **halaqoh**.

<sup>11</sup> Yunus, *Sejarah Pendidikan Islam di Indonesia*, 79.



strategy was done as substituting model of the previous massive class arrangement which was difficult to control.<sup>12</sup>

Teaching method is technique which is performed in order to bring students' understanding upon various lessons.<sup>13</sup> Principally, educational method is every planned directed activities employed by educators to assist students reaching the objective of the lesson as well as to guide them improving their manners. It can be seen that AWH's ideas were considerably appropriate with the basic principle of educational methods forwarded by Moslem philosopher such as al-Syaibani. According to al-Syaibani, educational method should consider several aspects, such as virtuous deeds, flexibility, open discussion, dialogue, mutual respect, and adaptable strategies based on students' condition.<sup>14</sup> It should be noted, however, that there is no one definite educational method which suits all objectives, all students, all topics, all materials, all levels, all teachers, and all circumstances. Therefore, the establishment of method depends strongly on the teaching objective, material characteristics, teacher competence, students' conditions, facilities, as well as the environment. Arranging operational steps to facilitate the teaching objectives is also regarded as essential. Thus, it is important to apply a basic educational philosophy stated that, "material is important, yet, method is more important than the material. To the utmost, teacher's character is more than anything else."

The objective concerns primarily on goal, which is ideal aimed-to-be achieved. The final objective of education is to direct endeavors as a stepping stone to achieve other subsequent goals, to value the efforts and to extend the unsurpassed motivation for education. Meanwhile the ultimate objective of the Islamic education is surely derived from faith or religion, the philosophy of life, as well as the philosophy of a nation, since the education is in fact a product of a nation belief and as well as nation philosophy.

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<sup>12</sup> Abu Bakar Atjeh, *Sejarah Hidup KH. Abdul Wahid Hasyim* (Jombang: Pustaka Tebuireng, 2015), 159–60.

<sup>13</sup> M. Athiyah al-Abrasyi, *Al-Tarbiyah al-Islamiyah wa Falsafatuha* (Mesir: Isa al-Bab al-Halabi wa Syurakauhu, 1975), 267. Muhammad Abdul Rahim Gunaimah, *Tarikh al-Juziyat al-Islamiyah al-Kubra* (Maroko: Dar Ettiba'ah, 1953), 177.

<sup>14</sup> Ash-Syaibani, *Falsafah Pendidikan Islam, Hasan Langgulung* (penterjemah) (Bandung: Bulan Bintang, 1979), 583–87.

In defining the objective of *pesantren* education, AWH applied rational-religious combined with pragmatic way of thinking, framed with Alqur'an, *sunnah*, and *sunnatullah*. This was thoroughly different to his *Nahdlatul Ulama* counterparts who typically referred to *mu'tabarah* (legitimate reference) books. Moreover, his thought about the objective of education was appropriate with contemporary educational experts' argument that it is mainly directed toward balance achievement among cognitive, affective, spiritual and psychomotor aspect.

### 3. The Reformation of the Curriculum in *Pesantren* Education

Curriculum is a set of lessons structured systemically as well as activities required as a prerequisite for accomplishing certain educational program arranged within intra-curricular, co-curricular, and extra-curricular to reach the objective of education. *Pesantren* curriculum distribution can be seen in "*Majalah Soeloeh Nahdlatul Ulama*". In this article, AWH stated some reasons underlying the renewal of *pesantren* education, i.e., pioneering classical model of religious education in the form of *Madrasah Nizhamiyah*; incorporating general sciences (secular sciences) within the curriculum in addition to religious sciences; educational grade is determined upon classes in which students sit in; and, class augmentation should be performed through competency examination carried out by way of learning outcome evaluation every final semester. However, AWH's fundamental thoughts, according to his father, would trigger disagreement among *pesantren*'s leaders due to their reluctance in facing radical changes. As a resolution, nevertheless, his father accepted AWH's idea on the establishment of *Madrasah Nizhamiyah*. The curriculum of *Madrasah Nizhamiyah* included Islamic teachings, general sciences, Arabic, as well as English and typing. As a pilot project, it proposed a radical change in which general sciences were accounted for 70 percent of the total lessons, including algebra, Bahasa Indonesia, Dutch, English, geography, biology, physics, and astronomy.<sup>15</sup> The rest of the 30 percent constituted religious sciences i.e., Arabic, *Fiqh*, *tafsir-hadits* and *tauhid-aqidah*. The other religious sciences were delivered through classical book studies called *sorogan* or *bandogan* beyond regular study

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<sup>15</sup> *Ibid.*, 366. Harun Nasution, *Ensiklopedia Islam di Indonesia* (Jakarta: Dirjen Binbaga PT Agama Islam IAIN Jakarta, 1987), 979.

hours.<sup>16</sup> During the initial year, the *Madrasah* consisted of one class attended by 29 students, including his young brother, Abdul Karim Hasyim. Subsequently, AWH added two classes, thus it consisted of three classes, i.e., class I, class II, and class III. At the end of 1910 the number of the students reached up to 200, and in the next ten years it reached to approximately 2000 students (*santri*). The new *pesantren* site was established in Seblak, about 150 meters far from Tebu Ireng, in 1923 which is now girl only *pesantren*. In its development, it achieved significant progress, as a result of Arabic, Dutch and English lessons. This had not been found before in Indonesian educational institutions, including in *pesantren*.<sup>17</sup> In light of activities related to curriculum implementation, AWH emphasized the importance of studying hard and reading a lot beyond the school hours in order to broaden knowledge. He maintained that reading vast number of literature is the key factor of development strategy in Islam. Moslems are thought to learn how to use pen as it is suggested in Al-Qur'an. Through reading and writing, people will acquire science mastery which was unrevealed before. The instruction for reading was revealed firstly in Al-Qur'an *Iqra* in Q.S. Al'Alaq: 1. This means that if people want to comprehend broad knowledge then they should read.<sup>18</sup> Another reformation proposed by AWH in his work "*Untuk Kemajuan Bangsa*" (for the development of nation) is establishing youth organization in *pesantren*. Within the next three months, the *santri* started to initiate an organization which was aimed at formulating activities beyond formal classes. The primary activities were discussion and study group to comprehend lessons acquired in formal classes. Another form of the organization was activity group based on the home country they (*santri*) originated from (province/residence). The aim was to tie fraternity, improve learning motivation, exercise various skills such as reading book, joining organization and developing administration and management skills in order to prepare them to be future *Muballigh* (Islamic scholars) in their areas. This kind of organization also functioned as a tool to tighten emotional bond among

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<sup>16</sup> Atjeh, *Sejarah Hidup KH. Abdul Wahid Hasyim*, 167. Dhofier, *Tradisi Pesantren, Studi tentang Pandangan Hidup Kiai*, 107.

<sup>17</sup> Dhofier, *Tradisi Pesantren, Studi tentang Pandangan Hidup Kiai*, 168. Yunus, *Sejarah Pendidikan Islam di Indonesia*, 366.

<sup>18</sup> A. Wahid Hasyim, "Abdollah Oebait sebagai pendidik," *Majalah Soeloeh Nahdlatol Ulama*, Mei 1941, 2.

*santris* from the same hometown areas, thus, when they returned back to their home country they would maintain their advantageous relationship in designated activities purposed to develop Islam.<sup>19</sup>

Philosophically, AWH had anticipated radical changes regarding lessons distribution in *pesantren*. The curriculum was oriented onto dynamic principles, practical competence, balance mix between profane worldly life and ideal hereafter life. On one hand, in light of practical life, AWH was inclined to western philosophy of progressivism-reconstructivism. Progressivism believes that the progress is the core consideration in learning. Thus, lessons included in the curriculum should be able of cultivating practical progress. Meanwhile, reconstructivism supposes that students are considered as active and creative creatures. Thus, educational concept should be altered from transferring science/knowledge into transforming science/knowledge. Students are expected to be involved in digesting the science/knowledge to be on their own control. Therefore, materials delivered to the students should be related to real life situations as well as problems emerged in society.<sup>20</sup> The curriculum proposed by AWH was in fact relevant to curriculum principles suggested by contemporary education experts such as the strong intertwining between education and religion, the universality of the materials and the objectives, the close linkage between students and their potentials, interests, competence, ability, necessity, diversity, nurture, development, support, as well as connections among lessons, experience and activities.<sup>21</sup>

#### 4. The Reformation of the *Pesantren*'s Learning Resource (Library)

To support the novice educational mechanisms within that new institution, AWH established reading commons (bibliotheca) or modern library in 1934. Besides the book collection of approximately 1000 book titles, which mostly related to Islamic book, the library also subscribed to a number of magazines and newspapers. It included traditional types of magazine and newspapers such as *Berita Nadlat al-'Ulama*, that of national, such as *Pandji*

<sup>19</sup> Ks, Wahid Hasyim dan Pendidikan Agama (*Kajian Historis*), 117.

<sup>20</sup> Imam Barnadib, *Ke Arah Perspektif Baru Pendidikan* (Jakarta: Ditjen Dikti LPTK, 1988), 53.

<sup>21</sup> Ash-Syaibani, *Falsafah Pendidikan Islam, Hasan Langgulung (penterjemah)*, 520–522.

*Pustaka, Pustaka Timur, Pudjangga baru, and Penjebar Semangat.* Meanwhile, the modern types of magazine and newspaper included *Pandji Islam, Islam Bergerak, Adil, Nur al-Islam, and Munawarah.* Generally, in 1936 Tebuireng experienced bright glorious period in light of science development, both religious and general science. This phenomenon proved that AWH was a progressive thinker in religious, social and political aspects.<sup>22</sup>

Representative learning resources, particularly library, should be provided in order to present conducive teaching and learning environment. Inevitably, library is the heart of literature-cultural product- preserver. It also represents educational, informational, recreational as well as research-related function aimed at cultivating students' potentials and interests. The activities done within *Madrasah Nizhamiyah* at that time had in fact been remarkably developed in terms of educational thought considering the modern learning facilities provided including library which constituted the key of scientific life. Despite of some limitations, the library had fulfilled part of its functions as modern facility. According to Hernandono, a library plays an educational role if it is able to raise students' reading interest, develop expression capacity, improve language ability, encourage intellectuality, as well as educate students in utilizing literature resources. The informative function serves well when it is capable of providing various, qualified and up to date literatures. Meanwhile, administrative role functions best when it performs practical, effective and efficient entry, registration, and circulation services. In addition, library will hold recreational role if it presents recreational qualified books.<sup>23</sup>

### **AWH's Position within the Philosophy of Islamic Education**

In defining the world reality, the human phenomenon and its existence Islamic education philosophy refers to religious and state philosophy. It tries to determine (1) the objectives, (2) the scope, and (3) the division of science. The prominent ideology in Islamic education thought, according to Ridha, is divided into three, i.e., religious conservative, religious

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<sup>22</sup> Nasution, *Ensiklopedia Islam di Indonesia*, 979. Yunus, *Sejarah Pendidikan Islam di Indonesia*, 366. Dhofier, *Tradisi Pesantren, Studi tentang Pandangan Hidup Kiai*, 106.

<sup>23</sup> Agus Sutoyo, "Masa depan perpustakaan di Indonesia," *Harian Merdeka*, 28 September 1994 edisi, 4-9.

rational and pragmatic instrumental.<sup>24</sup> AWH was standing on religious rational as well as pragmatic school of thought since he interconnected between education and learning objectives with practical life. Human being, according to him, is homoeducandus that is prone-to-be-influenced (read: educated) creatures. They are not passive creatures that are likely to accept everything, nor are they aggressive creatures who are willing to dominate but not to be dominated. Therefore, his idea resulted in understanding that *fitrah khalqiyah*<sup>25</sup> and *fitrah munazzalah* resided within human personality are highly likely to be changed by environment including education.

Where is AWH's position within *fitrah* school of thought? The theory of *fitrah* is built upon QS. Ar-Rum: 30. It is divided into four categories, i.e., (1) fatalist-passive, (2) neutral-passive, (3) positive-active, (4) dualist-active. In this case, AWH took place on positive-active. This type of *fitrah* theory assumes that positive attitude as well as positive behavior is actually human nature brought up since they were born. While, negative conduct is accidental in nature. In addition, individual's capability to develop is an active element of human being. In other words, human are capable of raising their own character up from inside of their personality. According to AWH, human potential is similar to mining materials preserved inside the earth. In order to actualize and develop the potential, education and trainings should be organized.<sup>26</sup> Within the positive-active school of thought, there are two significant unavoidable aspects namely '*inayatullaah* (God's assistance which is remained unknown) and human freedom to determine their own fate. While, convergence way of thinking has included anthropocentric and cosmocentric, yet excluded theocentric thought. This is in line with an Islamic paradigm that every Moslem should believe in *sunnatullah* (natural laws) as well as '*inayatullah*. Therefore, the law may become meaningful as well as actual through two elements, i.e., *sunnatullah* and '*inayatullah*. This leads to the new structured paradigm of "theoanthropocosmocentric" or

<sup>24</sup> Muhammad Jawad Rida, *al-Fikr al-Tarbawiy al-Islamiy, Muqaddimah fi Usjulih al-Ijtima'iyyah wa al-'Aqlaniyah* (Kuwait: Dar al-Fikr al-'Arabi, 1980), 55–92.

<sup>25</sup> *Fitrah Khalqiyah* is substance created by Allah from the very beginning of human life, such as religiosity, purity, creativity, love to the origin, and love to beauty and truth. Meanwhile, *fitrah Munazzalah* is substance created by Allah before the human birth, before the mix between sperm and ovum inside the womb.

<sup>26</sup> Ks, Wahid Hasyim dan Pendidikan Agama (*Kajian Historis*), 184.

positive-active school of thought. Moreover, this is also in line with Allah's assurance in QS. 40: 60, meaning "Call upon Me; I will respond to you". In this verse, Allah said that, in essence, human being conveys good characters which are derived from God. However, those fine traits changed into wicked through human behaviors and the environment surrounding them, including education. As a consequence, individual's personality will depend greatly on heredity (basic potentials), human freedom upon *'inayatullah*, and surrounding environment, including the education. Based on those three factors of personality determiner, Islamic education experts suggested strict criteria on educators' characteristics. Therefore, (1) the educators will not destroy students' positive *fitrah* (heredity), (2) the educators will have profound influence to the students, (3) the educators will be placed as the Messengers' inheritance, (4) science and scientists will have lofty position in Islam.

### Factors Influencing AWH's Thoughts

There are a number of elements influencing one's thoughts, such as the proliferating ideas during one's lifetime, the diverse understanding toward Islamic teaching compared to that of *Rasulullah's* period, the educators or teachers shaping and forming one's character, personal tendency, educational background, scientific development, as well as socio-cultural condition surrounding one's life. All of these, according to M. Quraish Shihab, should be scrutinized in order to comprehend one's thought, which further leads to the assessment of one's ideas as well as its acceptability.<sup>27</sup>

Firstly, the result of personal learning from various sources of references as well as his educational background contributed to AWH's thoughts. Some of well-known literatures he read were *Daulat Rakyat* Magazine, *Panji Pustaka*, *Penyebar Semangat*, *Umul Qura*, *Shaultul Hijaz*, *Al-Latha'iful Musyarah*, *Kullusyain wad-Dunya*, *al-Itsnain* and *Tiga Bahasa* Magazine.<sup>28</sup> AWH was born on Friday *Legi*, *Rabiul Awal* 5, 1333 *Hijriyah* or

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<sup>27</sup> M. Quraish Shihab, *Studi Kritis Tafsir al-Manar* (Bandung: Pustaka Hidayah, 1994), 9.

<sup>28</sup> Atjeh, *Sejarah Hidup KH. Abdul Wahid Hasyim*, 162.

June 1, 1914 AD in Tebuireng Jawa Timur.<sup>29</sup> When he was seven years old, he started to learn the book of *Fathul Qarib*, *Minhajul Qawim*, and *Mutammimah*. In 1926, when he was 12 years old, he was graduated from *Madrasah Salafiyah Tebuireng*. On that period, he had showed his passion and interest in learning Arabic and reading vast number of literatures. *Diwanusy-Syu'ara* was one of Arabic literature that he learned intensively. This undeniably had broadened his knowledge on Arabic poetries which was then compiled into a piece of poetry script. When he was 13 years old, he learned from his father basic Islamic teachings, Arabic, *Tauhid*, and *Fiqh*. In 1927, he departed to study to *pesantren* Siwalan Sidoarjo. There, he learned *Salamut Taufiq*, *Bidayatul Hidayah* and *Tafsir Jalalain* under the guidance of *Kyai Hasyim* and *Kyai Chozin* in Panji. The following year, he continued his study in *pesantren* Lirboyo Kediri. However, he soon returned back to *pesantren* Tebuireng in 1929.<sup>30</sup>

Besides learning classical books and traditional knowledge, AWH also learned general knowledge such as Dutch and English, as well as reading several magazines either in Bahasa or in Arabic such as *Penyebar Semangat*, *Daulat Rakyat*, *Pandji Pustaka*, *Umm al-Quraa*, *Saut al-Hijaz*, *al-Lathaif al-Musyawah*, *Kull Syai wa ad-Dunya*, dan *Itsnain*. The first three magazines were published by nationalist group, while the rest were written in Arabic and published in The Middle-East.<sup>31</sup> In 1929, when he was 15 years old, he initially acknowledged Latin letters. By this, he learned intensively on general knowledge on his own. Therefore, he subscribed to a number of magazines and newspapers, even those published in Hijaz and Egypt. He also learned Dutch through regular subscription to *Sumber Pengetahuan Bandung* magazine, and then learned English.<sup>32</sup> He used his leisure time by reading books as teaching materials or answers of problems questioned by people in general. The *pesantren* was full of activities under *kyai* and *ustadz*

<sup>29</sup> Yunus, *Sejarah Pendidikan Islam di Indonesia*, 162. Nasution, *Ensiklopedia Islam di Indonesia*, 978.

<sup>30</sup> Yunus, *Sejarah Pendidikan Islam di Indonesia*, 145. Nasution, *Ensiklopedia Islam di Indonesia*, 978.

<sup>31</sup> Nasution, *Ensiklopedia Islam di Indonesia*, 978-79.

<sup>32</sup> Abdurrahman Wahid, *Perkembangan pendidikan agama di Pesantren* (Tebuireng: lecture at PDP, 1978). Yunus, *Sejarah Pendidikan Islam di Indonesia*, 366.



supervision during nearly 24 hours.<sup>33</sup> As said by Imam Suprayogo, AWH's broad knowledge and science mastery were acquired from his passion in reading. AWH also believed that language is the window of knowledge. Therefore, he learned English and Dutch besides Arabic. He learned the two languages (English and Dutch) from Netherland who was a worker in sugarcane factory and lived not far from his house. As a result, he was able to communicate in three languages i.e., Arabic, Dutch and English.<sup>34</sup>

Secondly, AWH's coaches as well as his educators contributed extensively on his way of thinking. AWH also frequently attended lessons taught by Imam Sukarian. Even, he commonly brought along the written result of his own initiative learning to Imam Sukarian who was teaching at HIS Surabaya to be assessed. When AWH reached 17 years old, he went to Mecca along with his uncle, Muhammad Ilyas, for pilgrimage as well as for extending his knowledge on religious teachings for more or less one year, started from 1932 to 1933. At that time they were adequately fluent in Arabic, thus, they did not find any difficulties either in reading Arabic literatures or communicating with scholarly groups.<sup>35</sup> Books entitled "*Delapan Alim Ulama Indonesia*" written by Tamar Jaya, and "*Guruku Orang-Orang dari Pesantren*" by Syaifuddin Zuhri elaborated clearly about Moslems scholars and academics that fostered and educated AWH during his study in Mecca. There, he also interacted extensively with a number of different races coming from around the globe to learn Islamic teachings. Besides reading a lot of books, he continued his custom to subscribe magazines and newspaper from Egypt, Baghdad and Ankara.<sup>36</sup> To improve his fluency in Arabic, AWH together with Kyai Hasyim had daily conversation in Arabic both to *santri* and to guests visiting the *pesantren*. This kind of Arabic daily conversation was also

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<sup>33</sup> Syaifuddin Zuhri, *Guruku Orang-orang Pesantren* (Bandung: Al-Ma'arif, 1974), 95-96.

<sup>34</sup> Shofiyullah (editor), *KH. A. Wahid Hasyim, Sejarah, Pemikiran, dan Baktinya bagi Agama dan Bangsa* (Jombang: Pesantren Tebuireng, 2011), 380.

<sup>35</sup> Nasution, *Ensiklopedia Islam di Indonesia*, 979. Yunus, *Sejarah Pendidikan Islam di Indonesia*, 366. Dhofier, *Tradisi Pesantren, Studi tentang Pandangan Hidup Kiai*, 106.

<sup>36</sup> Ks, *Wahid Hasyim dan Pendidikan Agama (Kajian Historis)*, 79-80.

implemented within other *pesantren*, thus, it is assumed that Arabic does not belong to Arabic people, yet, it is Moslems' language.<sup>37</sup>

Thirdly, the burgeoning thoughts during AWH's life also played a significant role in shaping his thinking style. Referring to AWH's biography, he lived in the beginning through the middle of 20<sup>th</sup> century. During his scientific adventure, he was brought up and interacted within *pesantren* family. Moreover, he also had experiences of studying abroad, particularly in Mecca under several famous Moslems scholars' guidance. As a consequence, he was strongly influenced by modern Islamic thought proposed by Abduh which attempted to persuade Islamic leaders around the world to be more responsible toward the development of social, politics as well as modern education. This call greatly stimulated Indonesian students who were studying Islamic teachings in Mecca, including AWH. Besides, there were also numerous articles on reformism arrived and spread over in Indonesia, especially from University of Al Azhar Egypt. This is supported by evidence that the library of *Madrasah Nizhamiyah* has numerous collection of magazines and newspapers both traditional and modern written in Bahasa, Arabic and English. Furthermore, AWH's thought in the field of *pesantren* education stating the importance of balance between religious science and western profane science which was considered as radical at that time, emphasized his modern thinking. Moreover, AWH also had an in depth understanding of Islamic culture studies, especially related to the golden age of the Islamic history i.e., *Umayyad* and *Abbasid* caliphate. Even more, he mastered in detail occurrences and past related development, mostly about the development of Islamic thought which then derived the branches of sciences. He primarily recognized western philosophy and its thinking pattern through Arabic literature. Thus, it contained renewed nuance originated from the influence of Arab and Islam. He was able to recall a lot of poetry of Arabic literatures as well as those which appeared in lectures. He also interested in Islamic architecture, particularly that of Javanese-Islamic mixture produced by former civilization. He was also keen on Arabic songs offering high quality of lyrics.<sup>38</sup>

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<sup>37</sup> Zuhri, *Guruku Orang-orang Pesantren*, 94-95.

<sup>38</sup> *Ibid.*, 93..

Fourthly, AWH's thought was also influenced by socio-cultural condition, intelligence, as well as the support from the policy makers. At the time when he made an attempt to reform *pesantren* education, he was just 22 years old in which youngster were generally sat in senior high school level. When he was 24, he started to engage in politics in which, to his point of view, could be the supporting elements of the teaching and Islamic thoughts development. In 1940, when he was 26, he served as the chairman of MIAI. In this position, he was equal to Abi Kusno Tjokrosudjono, Umar Hubais, dan Mr. Singodimejo, who were approximately in their 40s or 50s. Therefore, if the above thinking was followed, then AWH had high intelligence. Tracing his genealogy, AWH was the descendant of King Brawijaya VI. Unquestionably, AWH's thoughts cannot be alienated from his own tendency as well as the policy maker who was his own father.

## Conclusion

The reformation of the *pesantren* education deals with basic idea on education structure which constitutes the nature of human being. According to AWH, human being consists of physical and spiritual components. They are perfect creatures granted with thinking, sensing and spiritual ability as well as homoeducandus, who can and can be influenced / educated. The perfectness can be achieved if human develop their potentials, thinking abilities, physical skills, along with strong faith in educational process. The result of thinking performance and physical skills is aimed at generating human being prosperity, defending God's religion, as well as expressing gratitude toward His favors. Meanwhile, the component of the *pesantren* education reformation are (1) the foundation of *pesantren* education are *Ilahiyah* verses (Al-Qur'an and Sunnah) and *kauniyah* (the evidence of God's existence appeared in natural laws, the system of universe); (2) The purpose of *pesantren* education is to shape human to be virtuous being accompanied with developed thinking skills, piety to Allah, and equipped with life skills. This, is actually in accordance with contemporary educational thought which covers cognitive, affective, spiritual and psychomotor aspects; (3) the curriculum of *pesantren* education should balance between practical life and ideal life, that is between religious sciences and secular sciences; (4) the teaching methods applied in *pesantren* are traditional methods such as *sorogan* and *bandongan*, as well as modern methods such as experiment,

tutorial, and *mudzakarah* (discussions nad seminars); (5) learning resources such as library constitutes the heart of scientific life in *pesantren*, which was distinctively remarkable in AWH's era.

AWH's position within the philosophy of Islamic education is positive-active. It suggests that essentially human being convey God divine potentials, nothing wicked within them. Human will consistently perform good deed. When they commit bad deed, then it is the result of their own immoral acts and environmental influences. Meanwhile, within the Islamic Education school of thought, AWH took place on rational-religious-pragmatic position.

Factors influencing AWH's thoughts are his own personal learning, the burgeoning thoughts proliferating during his era, social-cultural environment, educational background, his own intelligence, and support from policy makers, particularly his own family.

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